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of the first volume of Hippolytus' works, edited by Bonwetsch and Achelis,¹ inasmuch as they take the place of an introduction usually prefaced to the edition of an ancient author. Achelis divides his studies into two parts, a general survey of the life and work of Hippolytus, and a second, dealing with special problems. Part I begins with a chapter on Hippolytus as a writer, examining the list of works ascribed to him on the well-known statue, and the statements concerning him made by Eusebius (*Ch. Hist.*, IV, 22), Jerome, and others. He then takes up the account of his life and death, and the legends connected with "Saint Hippolyte." Here we have at last the foundation for a true estimate of the great church father. In Part II, pp. 63-215, special questions are discussed, such as the tract *De Antichristo*, the Greek fragments on Genesis, and the various writings attributed to Hippolytus. The titles of the works discussed and a list of the ancient writers and their works cited or referred to are given in an appendix. Achelis considers Hippolytus' double, the Hippolytus Thebanus, as a mythical personage. Fr. Diekamp, of Münster, the well-known Catholic student of the works of Hippolytus, on the other hand, promises to bring proof shortly that this Hippolytus Thebanus is not a mythical person, but lived and wrote approximately during the first half of the eighth century. See Diekamp, "Die dem hl. Hippolytus von Rom zugeschriebene Erklärung von Apok. 20: 1-3 im griechischen Text," *Theol. Quartalschrift*, 1897, 604-16, especially p. 614.—W. MUSS-ARNOLT.

Die Grabschrift des Aberkios, erklärt von Albrecht Dieterich (Leipzig: B. G. Teubner, 1896; pp. viii + 55; M. 2) is the most important attempt at the solution of the puzzles of the famous sepulchral inscription.² The author presents to his readers the text of the inscription with a full critical apparatus, followed by the restored text with German translation. He next discusses the time of execution: the monument was made soon after the year 216 A. D.; Abercius' jour-

¹A review of this volume is printed on pp. 901-4 of this volume.

²The researches up to 1896 were summarized in a contribution to the *Biblical World*, May, 1896, 373-5. G. Ficker, in 1894, attempted to show that Abercius was a priest of Cybele, and that the whole inscription should be explained from the point of view of the mysteries connected with the Cybele worship. Harnack, in 1895, defended Ficker's position against the attacks of Duchesne, De Rossi, V. Schultze, and others, maintaining that "Abercius was either a genuine pagan, or, what seems more probable, a member of that pagan, gnostic sect in which a Christian *μυστήριον* was combined with pagan mysteries" (*Texte und Untersuchungen*, XII, Heft 4). Hilgen-

ney to Rome which took place during the reign of Heliogabalus (218–22 A. D.), and his religious position, which clearly points to a pagan. He closes with some general remarks on the problems of the history of religion, occasioned by this inscription and its interpretation. The pamphlet is sincerely recommended to all students interested in early Christian archæology.¹—W. MUSS-ARNOLT.

Die Tage Trajans und Hadrians. Von Dr. A. Schlatter.—*Leben und Schriften Agobards, Erzbischofs von Lyon.* Von Dr. R. Foss. Vol. I, Heft 3, of "Beiträge zur Förderung christlicher Theologie." Herausgegeben von A. Schlatter und H. Cremer. (Gütersloh: C. Bertelsmann, 1897; pp. 144; M. 2.) These are two articles, the first of one hundred pages, the second of forty-four. Both articles under review deal with important questions in church history, and are scholarly productions, especially the first one. Dr. Schlatter takes issue with Gregorovius and Harnack on the question as to the time when the emperor Hadrian began the erection of the *Ælia Capitolina*. He contends strongly, also, that both Gregorovius and Harnack erred in their presentation of Hadrian's treatment of the Jews, because both of these historians paid so little attention to the contemporaneous Jewish literature. Harnack, *Zeitschr. f. wiss. Theologie*, Vol. 38, 639, accepted the former alternative of Harnack, while Zahn (*Neue kirchl. Zeitschrift*, VI, 863–86, and *Realencyclopædie f. protest. Theol. u. Kirche*, 3te Aufl., Vol. II, 1897, 315–17) stoutly maintained the Christian character of the whole inscription, as well as the unity of place and execution, this latter against Robert in *Hermes*, 1894, 421–8, who on the whole opposes Ficker's conclusions.

¹ Since the appearance of Dieterich's book some very interesting articles have been published, the most important of which, here given, may help some students of the inscription: J. WILPERT, *Fractio Panis* (defends Christian character of the inscription), 3d appendix; also see G. DE L., "Un mouvement de la foi du second siècle: L'épithaphe d'Abercius," *Études*, 1897, May 20, 433–62; WEHOFER, "Eine neue Aberkioshypothese," *Röm. Quartalschr.*, 1896, 351–78, and "Zur vita des Aberkios," *ibid.*, 405 ff.; K. M. KAUFMANN, "Die Legende der Aberkiosstele im Lichte urchristlicher Eschatologie," *Der Katholik*, XV, 1897, March; X. FUNK, "Zur Aberkios-Inschrift," *Theol. Quartalschr.*, 1898, 171–4; G. DE SANCTIS, "Die Grabschrift des Aberkios," *Zeitschr. für kathol. Theologie*, 1897, 673–95; "L'inscription d'Abercius," *Anal. Boll.*, XVI, 1.—Again, see HILGENFELD, *Zeitschr. f. wiss. Theologie*, Vol. 40, ii, 297–8; JÜLICHER, in the new edition of Pauly's *Encyclopædie*.—*Bulletin critique*, February 25, 1897; *Revue de l'histoire des religions*, XXXV, No. 3 (May–June, 1897), 418–19; XXXVI, No. 1 (July–August, 1897), 111–13; M., "Die Grabschrift des Aberkios," *Beilage zur allgemeinen Zeitung*, München, August 11, 1897; F. C. CONYBEARE, "Harnack on the Inscription of Abercius," *The Classical Review*, IX, 295–7, and "Talmudic Elements in the 'Acts of Abercius,'" *Academy*, 1896, No. 1257, 468–70; HARNACK, *Theol. Litstg.*, 1897, col. 61.